

¹⁵⁶
A Sermon preached

before the right honorable Earle
of Darbie, and
divers others assembled in his honours
Chappell at Newparke in Lan-
kashire, the second of Januarie.

Anno humanae Salutis,

1577.

GALA. VI.

¶ **Dum tempus habemus opere-
mur bonum.**

¶ **Whyle we haue time let vs
do good. Gala. vi.**

• **Printed at London by
Thomas East: the xiiij. day
of March, 1577.**

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A Sermon preached

At the Court of the Honorable
of the Honorable

at the Honorable

Chapell at Newpark in Lan-

caire the second of January.

By Thomas Earl of March.

1777.

GAL. VI.

¶ Qui seminat in lacrimis

metet in gaudio.

¶ Qui sinit in lacrimis

metet in gaudio.

¶ Qui sinit in lacrimis

metet in gaudio.

of March 1777.

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TO THE RIGHT

Honorable and his very good Lorde
Henrie Earle of Darbie, Lorde Stanley
and Strange, Lorde of Man and of the
Iles adioyninge, and Knight of the
moſte noble order of the Garter:

continuance of health with
proſperitie, and in-
crease of honor.



OV Knowe right well
(right honorable & my
very good Lorde) that I
accordinge to my dutie
giuinge attendaunce vpon
your Lordſhippe in the
tyme of Chriſtmas laſte paſt, was ap-
pointed by your honour to preach be-
fore you in your Chappell, at newe-
parke, the ſecond of Ienuarie, at which
tyme I entreated of this text of Saint
Paule, Rom 13. [*Idq; perſpecta oportu-
nitate quod videlicet tempeſtiuū iam
ſit nos a ſomno expergiſci,*] & ſo forth
vnto the end of the chapter: according
as it pleaſed God at that time to mini-
ſter vnto me matter, and to giue vnto

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The Epistle dedicatory.

me the spirit of vtterance. Which Sermon finished, I was immediately called vnto your honor, & by you earnestly requested without delay to set downe in wryting, such lessons and instructions as I had in your presence, & before certain gentlemen of worship, vttered with my mouth. And herewithall it pleased your honor, not only to require a copie of my Sermon, but also to giue me to vnderstand that you would send it vp to London to be Printed, to the ende that the thinges which I had vttered before a fewe at home in your house, might be further published abroad to the vse and behoofe of many. Which when I perceaued, I must needs confesse, that I was very loth, & altogether vnwilling to deliuer to that ende into your Lordshippes handes any copie of that which I had preched. First bicause my dooinges are so simple, and my skil so small, that they deserue not to come abroad into the sight of the world. Secondly, many are so fine and daintie, that nothing can please & content the, vnlesse it flow and swim with store of eloquence

eloquence. Thirdly, and last of all, because I feare that when many haue read it, I shall by my playnnesse procure to my self more misliking for publishing of it, then I had lyking of your honor for preaching of it. Howbeit your honors great goodnesse diuers times shewed towards me, & your benefits bestowed vpon me, which are yet greene & abiding fresh in my remembrance, to my great releefe and comfort, & whereby I liue at this present a great deale the better, haue overcome all lettes and impediments, & enforced me to satisfie your godly desire herein. Chosing rather to be mislyked for my doinges of a great many others, & to be reprobued for my want of skil, then to shew my selfe not dutiful towards your honor in this behalfe, or to seeme slack to do any thing that may content your noble mynde, especially wheate pleaseth your Lordship so earnestly to require it of me: who am so much bounde to your honor, that I must nedes acknowledge my self to be ouermuch vnthakful, if mi pore seruice wer not alwaies redi at your comādinēt. Wherefore seing that it plesed your L,

The epistle dedicatory,

to accept so well of this Sermon, when
 it was preached, I am thereby embold-
 ned to craue patronage of you now it is
 Printed and further published abroad,
 especially bicause it now hath more
 neede thereof. Most humbly desiring
 your honor to take it in good part now
 as you dyd then, and to continue your
 good will to the faithfull Ministers, &
 Preachers of the word, & to seeke ever
 more and more to promote the honor
 and glory of our good God: so that it
 may appere vnto al men that you haue
 in vtter hatred & detestation, the lying
 false doctrine of Antichrist, as well as it
 is knowne to me and others that dayly
 haue experiēce of your honorable dis-
 position herein. The Lord of Lordes
 euermore enflame & direct your noble
 hart with his holy and gracious Spirit,
 increase all heroicall and godly vertues
 in you, with prosperitie and encrease of
 honor in this lyfe, & graunt that in the
 end you may so dye, that you may after
 wardes lyue for euer.

At Moberley the .viii. of Februarie.

*Your honors most humble & bounden ser-
 uant John Caldwell Parson of Winwick*

¶ *Idē, perspecta oportunitate quod uidelicet rem-
possuum tam sit nos a somno expergisci. &c.*

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Rom. 13. 62.
Ver. 11.

AND that considering the season, that
it is now time that we should arise
from sleepe: for now is our saluation
nearer, then when we beleued it.

Rom. 13. 62
Ver. 11. 22.

13. 14.

The night is past, and the daye is at
hand, let vs therfor cast away the works
of darkenesse, and let vs put on the
armour of light.

So that we walke honestly, as in the
day: not in gluttonie, & drunkenesse,
neither in chambering and wantonnes,
not in strife and enuyng:

But put ye on the Lord Iesus Christ,
and take no thought for the flesh, to
fulfill the lustes of it.



Right honorable, if we way
and consider the holy Scrip-
tures, we shall easily finde
and some perceiue, that our
conuersation is then worthy of great
praise, & our life best framed to gods
will, and the rule of his lawe, when it
shalbe every waye most profitable to
our neighbours.

Amis.

For

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For god requireth nothing more earnestly of vs the loue & he would haue such a bande of friendship amongst men, y they might be knit together as members of one body. And for this cause hath he oftentimes in his word commanded vs with no lesse cheerfulness to be as ready to pleasure, and to doe good to our neighbours then to our selves. So that it is not without good cause that S. Paule in this chapter euen in the verse next goinge before this text saith, that loue is the fulfilling of the lawe. For Paule speaking here of the duties and debt that we owe one to another, doth giue vs to vnderstand that whatsoever is contained in y second table of gods lawe is comprehended in these few words, loue thy neighbour as thy selfe. And true it is that such is the force of holy and godly loue, that it worketh not euill, but it seeketh to overcome euill with goodnes, neyther will it permit and suffer a man to hurt his neighbour. He that loueth his father and mother will shewe himselfe obedient
and

and lowly towards them, he will be ready to ayde and assist them, and willinge to do after their commaundement, and be affrayde to doe any thing that may displease and offend them. He that loueth his neighbour will not inwardly in minde conceue malice and hatred agynst him, neither will he go about to offer violence and wrong to any man, but will seeke to pzeferue his life, and to procure his welfare, yea though it be to his owne hinderance. He that loueth his neighbour will not goe about to defile his neighbour with filthie and execrable whoredome, neither will seeke to copany w any woman out of marriage, & bringe married will haue & enioye his owne wife soberly, and doe nothinge vnto the dishonorable estate of matrimonie.

He that loueth his neighbour will not goe about to plucke awaye from him any part of his substance by violence, fraude, or anye other vnlawefull meanes. He that loueth

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his neighbour, will not backbite him
 or make or forge lyes of him to his
 disprofit any manner of waye. To be
 brieve, he wil so deale with his neigh-
 bour as he would haue other men to
 deale with him. Nowe after that the
 apostle hath set downe certaine godly
 rules touching the duties of loue and
 holy life, least peraduenture they might
 sone slide out our mindes, he thought
 it good and right needfull here in the
 ende of the chapter, to perswade vs
 therevnto by certaine waightye and
 grane reasons. By which he goeth a-
 bout to perswade all men, which be
 lieue in Christ, to expresse their fayth
 by good workes, and holines of lyfe:
 which thing in dede is not lightly to
 be regarded, but aduisedly to be con-
 sidered, especially seeing that god both
 require it euery where of vs in his ho-
 ly worde. For seeing that god in the
 beginning, when as we were nothing
 but claye, and earth, did of his onely
 grace and goodnes breath into vs the
 spirite of life, placed our first parentes
 in Paradiſe, a place full of all pleasure
 and

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and goodnes, and after ward when as
we by sinne and transgression had lost
that woorthines, that by creation we
had, and were become subiect to death
and eternall damnacion, he did restore
vs againe to lyfe and confirme vs in
same by the promise of Christ to come,
who by the innocencie of his manhood,
hath recovered that for vs which was
befoze by sinne, and disobedience had
destroyed. These thinges I saye consi-
dered, we shalbe not only verie much
vnthankefull, but also most wicked,
vnlesse we constantly defend this our
dignitye, bought and obtayned with
price of Christ his blond, and aboue al-
lone that G D againe that loued vs
first so derely, and forth with endeuor
our selues euery day moze and moze,
to liue as it becometh vs, walking all
the dayes of our lyfe in holy feare be-
foze the Lord. And truly to the per-
formaunce of these thinges, the consi-
deraciō of this perell of scripture may
very much profite vs as is shewed
The which I will deuide into thre
parts.

The

A Sermon preached

1 The first parte containeth an exhortatio to liue vp:ightly wth certaine great & weighty reasons to perswade vs therunto.

2 The second parte setteth downe what we must shunne & auoide if we will liue vp:ightly and honestly.

3 The third & last parte teacheth to put on a newe garment, and to fight against our owne wicked lustes and crooked affections.

The apostle & chosen vessel of Christ S. Paule did very well way and consider that such is naughtines & corruption of mans nature, y^e he is not easily perswaded to doe those thinges, which the Lord by his word hath comaunded, and to leaue those thinges vndone, which he hath by his worde forbidden. And therefore after y^e he hath recommended vnto vs charity & giuen vs to vnderstand howe we should liue, least we should let these good lessons slippe out our myndes, he seeketh to perswade vs therunto by certaine weighty and graue reasons.

The first reason which the Apostle here

before the Earle of Darbie. 162^u

here in this text bleth to perswade vs
to live vprightly & to forsake sinne, and
wickednes, is take of y^e circumstance
of the time, the wordes be these: And
that considering the season, it is now
time for vs to awake out of sleepe. In
which verse he telleth vs that it is now
high time for vs to amend our liues,
and to serue God, especially because
good oportunitie scructh therevnto,
and somuch the rather bycause the
cloudes of ignorance, vnbeleefe, and
wicked lustes, are now driuen a-
way from vs by the light of the gos-
pell, and knowledge of gods truth, and
therefore it behoueth vs so to order
our liues as they which haue y^e light,
and which are still conuersant in the
open sight & eies of all men. For they
which perceue that all mens eies are
bent vpon them, haue a diligent care
least they should doe any thing that
is not seemelye and honest, bycause
they knowe by experience, that if
they steppes neuer so lyttle aside
out of the ryght waye, then they
shal be

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shall be espyed and haue many witnesses ready to accuse them, of theyr sinne and iniquitie. So in like maner, it behooueth vs (who liue in the sighte of God and his angels, hauing Christe the true sone of rightuousnesse, a beuwer, and beholder of all our doings, commaunding vs to walke as befoze him) to take aduised heede, y we do nothing y may offed his diuine maiesty, bicause if we so do, we shall haue Christ himself a witness against vs, who shall iudge in y last day, & pronounce sentene vpon all flesh, acording to y tenour of iustice and equitye. But it appereth that the talke that is here vsed, is not plaine, but Metaphoricall. For the Apostle maketh mencion of sleape, of waking, of night, of darkenes, of lyght, of day. And therefore befoze I procede any further in the text. I thinke it mete and conuenient to declare vnto you, what is ment, by euery one of these wordes, to the ende that, that which I am about to teach, may be moze manifest and playne to you that be my hearers.

Know

Know ye therefore that by sleepe, hee meaneth sinne, and a certen sluggish-
nes and drowsines to embrace the gos-
pell, to heare gods word, and to frame
and fashion our lives ther after. By
awaking out of sleepe, hee meaneth a
certen desire and readines to doe our
duties, and such things as God requi-
reth of vs in his worde.

Aristotle therfore doth very well and
truely cal waking a liberty or freedom
of the senses, and hee calleth sleepe a
bande or impysioninge of them. For
when a man is a sleepe, he hath all his
senses, so tyed by & impysioned, that
he hath neither eyes to see, eares to
heare, nose to smell, handes to touche,
feete to goe, nor hart to conceyue, but
is like vnto a deade corps that lyeth
rottinge in the graue: But when a
man is a wake, then is hee ready e-
nough to see, to heare, to speake, to run,
to goe, or to doe any thing belonging to
a reasonable creature. Therefore the
Apostle sayth it is now time for vs to
awake out of sleepe, as though hee
should haue sayd besoze our regenera-
tion

A Sermon preached

tion, befoze god had geue vs eyes to see,
 and harts to beleue y^e truth, we were
 fast a sleape in sinne, and did lye in the
 shadowe of death, and there was no
 thing in vs but horrible blindness, so
 that we could not see y^e maiesty of god,
 we did not feele and taste y^e mercies of
 god offered to vs in Christ his deare
 and welbeloued sone, neither had we
 learned how swete y^e Lorde is. Our
 eares were so stopped y^e we could not
 harken vnto the swete voyce of God,
 and glad tidinges of saluatioⁿ, we per-
 ceaued nothing at all of the goodnes of
 God towards vs, neither yet were we
 moued to any worke of charitye to-
 wards our neighbour but were utter-
 ly vnapt & altogether vnable to do
 any good worke, yea not so much, so
 much as to thinke a good thought. But
 now seinge it hath pleased the lord to
 pittye our misery, to awake vs out of
 this deadlye & dangerous sleape of
 sinne, to send his worde amongst vs,
 and by it thzough the working of his
 spirit to create fayth in vs, it is very
 meete and also right nedefull that we
 sleape

ſleepe no moze in ſine, but riſe vp with
 al ſpeed vnto newnes of life. For ſeing
 we haue nowe the light of the Goſpell
 amongſt vs, it is now no time for vs, to
 ſluggie and ſleepe any moze, and to fo-
 lowe y^e luſtes & pleasures of the fleſhe,
 as though Chriſt had neuer bene pre-
 ched vnto vs, and we neuer called by
 the voyce of God to repentance and a
 mendment of lyfe. Let vs therefore
 not neglect this good occaſion, conſide-
 ring y^e the apoſtle doth heere tel vs that
 it is nowe high tyme for vs to awake
 out of ſleepe: but let euery man be redy
 to do his duty, ſeing that good oppor-
 tunitie ſerueth therevnto, & we ought
 in no wiſe to deferre the reformation
 of things that be amiſſe, from daye, to
 daye, and yere, to yere, and to be idle at
 ſuch a tyme as this is, bicauſe god per-
 chaunce will not alwaies graunt vs
 y^e like occaſion to do good. And therfore
 it behoueth vs to ſtrayne our ſelus the
 moze whileſt occaſion laſteth, & while
 god graunteth vs leaue to do wel. The
 Smith ſtricketh his yron whileſt it is
 hot, The huſband man perceiving his

come to be already ripe, prouideth in
 due season reapers, and sickles, to cut
 it downe, and in the harvest time you
 shall heare him say to his seruantes
 when the weather is faire, plie it firs,
 plie it, for we cannot tell whether it
 will raine or no, and howe longe this
 faire weather will last. Likewise the
 Marchantman if he haue a boiage to
 make, he will take shippe while tide
 and winde seruieth. For he knoweth
 that time and tide will tarye for no
 man. The prophet Esay therfore gi-
 ueth god counsel, and willet all men
 to receyue Christ, when as he offereth
 himselfe vnto them by the preaching
 of his worde. Sayinge, Querite do-
 minum dum inueniri potest, inuocate
 eum dum prope est, seeke the Lorde
 whilest he may be found, cal you vpon
 him, whilest he is neare. Christ in
 the gospel, doth shewe that manye
 through their owne slownes, and neg-
 ligence, shall be shut out of the king-
 dome of heauen, & be deprived of eter-
 nal life. Here vpon he saith, Contendite
 intrare per angustam portā, quia dico
 vobis

Esay 55.

Lect 13.

vobis multi quærent intrare, et non poterunt. Strive to enter in at y^e trait gate, for many I say wil seeke to enter in and shall not be able. When y^e good man of y^e house is risen up, and hath shut to y^e doze, & ye begin to stand wout and knock, at y^e doze, sayinge, Lorde Lorde open vnto vs. & he shall answer and say vnto you, I knowe you not whence you are. In y^e xxv. of Math. we read y^e the five wise virgins, which were ready went in wth the Bridegrome vnto the weddinge: but y^e five folishe virgins, because they were not ready in time, had y^e gate of heaven shut against them. For whilest they went to bye oyle for their lamps, y^e bridegrome came & the gate was shut. Paule therefore, to the Gal. willett vs to do good to all men while we haue time. And here in this place he telleth vs y^e it is now time for vs to awake out of slepe. Wherefore seeinge y^e good occasion of well doinge beinge once let slide cannot be called back agane, & forasmuch as it hath pleased god of his infinit mercy to send his word amongst vs to giue vs

Mat 25 & 6

Gal. 6

vnderſtādig of his good will & pleaſure,
 & to awakē vs which were afoze faſt a
 ſleepe in Idolatry, and vtterly vnable
 to do any good worke, let vs I ſay, not
 neglect this good occaſion, but wth an ear-
 neſt deſire endeouour to do our duties
 whileſt god graunteth vs leaſure, and
 whileſt good oppoꝝtunity ſerueth ther-
 vnto. An other reaſon which ought to
 perſwade vs to doe our dutye without
 delay, is becauſe our lyfe is ſhozt and
 paſſeth away ſwyftly, and good occaſi-
 ons of well doing ſlippe away apace,
 and therefore greate cauſe haue we to
 do good whileſt God giueth vs reſpite,
 & whileſt oppoꝝtunity ſerueth. Foꝝ we
 are taught by the pꝛophet y^e we cannot
 be couēted foꝝ good & fruitful trees, vn-
 leſſe we bꝛinge foꝝth fruite in due ſea-
 ſon. A good tree doth not only bꝛinge
 foꝝth good fruit: but alſo it bꝛingeth it
 foꝝth in due & cōueniēt time. So if we
 wil be counted good Chꝛiſtiāſ we muſt
 do good whileſt oppoꝝtunitie ſerueth.
 The good Samaritane mētioned of in y^e
 Goſpel, did good while oppoꝝtunity did
 ſerue, and when occaſion was offered.

Psal. 1.

Luck. 10.5

before the Earle of Darbie. 166

For so sone as he saue the man that
was falle into y^e hands of theues, lying
by the way side soze beaten and moun-
ded, he was straight way moued wth co-
passion on him, in somuch y^e he went
vnto him, boude vp his wounds, pom-
red wine & oyle into them, layde hym
vpo his beast, caried him to his Inne,
and made prouision for him. But the
Pharisee and y^e Leuite had y^e same occasiō
offered them to do good and to exercise
theire charity towards theire neigh-
bour, but they passed by & would not
do good when occasiō serued ther vnto.
So likewise whē pōze Lazarus laie at
y^e gate of Diues, with a naked body & an
empty belly, cradinge to be refreshed
with the smal crūmes that fell from
his table, there was occasion offered
vnto him to do good, but he would not
do good when he might, & bringe forth
fruite in diue season, therfore he was
cut downe as an vnfruitful tree, and
cast into the fyre, and his ende was
euerlastyng myserye withoute all
hope of mercy. Therfore let vs learne
to do good whilest we haue tyme, and

Luc. 16.

B. iij,

when

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When we may. But alas although we are here told that it is time to awake out of sleepe, to arise out of the bedde of carnal securitie, and to goe about our busines, yet for al this we lye still, wee are none of the hastinges, yea, wee deferre our doinge well from one day to another, yea from one yere to another, that is to say, from hence forth for ever more. Such is our negligence and slovenes in this behalfe, for we are in such a deade sleepe that wee awake not, for all the noyse and callinges that is made and bled every daye. The preachers crye out & cease not, they exalt their voyces like trumpetes, and call vnto vs euery daye for amendment of lyfe: sayinge with S. Paule, arise thou that sleepest and stand vp from death, and the Lorde shall giue thee light: and yet for all this we sleepe still. And therfore I feare me that many of vs shall dye in our sinnes without repentance, and haue our soules buried in hell, to euerallasting paine, which if we woulde awake and arise from sinne, shoulde
pwell

Boke. 5.

dwell in heauen to everlastinge lyfe.
 And truely we that be heare in thys
 country, be of all others, I feare me,
 fruthell of fro saluacion. For although
 the trumpet of gods word doe dayly
 sounde in our eares, and although we
 haue y blacke cloudes of darkenes and
 ignoraunce drinen away from vs by y
 shyninge light of the gospell, yet for
 all this we walke not as the childrene
 of light, but are to wel acquainted, and
 ouer much occupied, in the vnfruitfull
 woꝝkes of darkenes: for howe can
 we be saide to be the childrene of light,
 when as no fruit of godly life appea-
 reth in all our doinges, and when our
 dedes be such towards our neighbours
 that they shewe and declare there is
 nothinge but doung and payson in our
 hartes? And howe can wee be saide
 to be awake, when as we lye still bur-
 ried in sin, drowned in vice, & feelinge
 that we daily commit such deedes, as
 stincke both before the face of god and
 all good men? We say that a man is a-
 wake, whē as he can do the office of a
 mā, as talke, wꝛite, go, run, & such like.

A Sermon preached

2. Sam 12

Psalm 51

So in like maner a man is said to bee
a waked out of the sleepe of sinne, whe
as he beleueth truely in Chzist, loueth
his neighbour, and walketh in the
waies and commaundementes of the
Lorde GOD. Kinge Dauid awaked
out of this sleepe of sinne (wherein he
had laine aboue a yeaere) when as Na-
than the Prophet came vnto him, &
reproued him therfore. For after that
Nathā had rebuked him for his whoze-
dome, hee began to mislike him selfe
earnestly for his sinne comitted, hum-
bled himselfe befoze God, and cryed
out I haue sinned against the Lorde
sayinge, Miserere mei deus secundum
magnum misericordiam tuam &c.
Haue mercy on me O God, according
to thy great mercy, and accordinge to
thy multitude of thy compassions, wype
away my offences. Wash me through-
ly from my wickednes and cleanse me
from my sinne. The Prodigall sonne
awaked out of the sleepe of sinne, whe
he forsooke his fylthy strompets, and
retourned home to his father, from
whom he had rashly departed, submit-
tinge

king him selfe vnto him and sayinge,
 Father, I haue sinned against heauen
 and against thee, & am no more wor-
 thy to be called thy sonne.

Lnc. 15.

The wicked Jewes which had cruci-
 fied Christ, harkeninge to the sermon
 of Peter, began to awake out of thys
 deadly sleepe of sinne, when as they
 began to be pricked in the harte, and
 to say vnto Peter & the other apostles:
 Men and brethren what shall we do:
 which examples doe teache vs, y^e men
 are then said to be awake, and to arise
 out of the sleepe of sinne, when as they
 are hartely sorry, for the sinne comit-
 ted, and bringe forth the fruit of re-
 pentance. Thus you see what is
 ment by sleepe and arising from sleepe.
 And truely it should seeme that the
 apostle doth vse this Metaphor, of slee-
 ping and wakinge, and of night
 and day, that we might haue good oc-
 casions, to muse and thinke of these
 thinges, as oft as we see the sonne to
 arise, and as oft as we awake out of
 sleepe, and rise out of our beddes.

Act. 2.

For euen as it is the parte of a good

13. v.

husband

husband not to slugge and slepe in his bedde, when as the daye appearinge offereth vnto him good occasion to arise and to go about his busines, but to get vp with all conuenient speede, and to goe about such thinges as are needeful to be done: So christian men, which haue any care of their owne saluation ought not to let slip the good opportunitie to do good, offered to them of god: but they ought to shewe them selues readye and diligent to do those thinges y^e God hath comaunded by his worde. An other reason which he vseth to perswade vs to arise nowe out of this deadly slepe, is bicause our saluation is nearer, then when we beleued it. By which reason he sheweth that it had bene to small purpose, to tel vs of these thinges and to haue exhorted vs to holinesse of life, befoze we did beleue in Christ, and had the knowledg of the truth. But seeing that our saluation is nowe nearer then it was in time past, we ought in no wise to neglect this occasion.

By saluation he meaneth that full
and perfect saluation, and blessednesse,
which we shalbe partakers after this
lyfe.

So that the sence and meaninge of
Paule is that our full and perfect sal-
uation, is nowe nearer then it was
longe agoe, and when we did first be-
gyn to beleue. For as without fayth,
a beleefe in Christ there is no hope of
saluation, no remission of sinnes, no
eternall lyfe to be looked for: so heauen
and eternall lyfe beginne then to ap-
peare, when first God giueth a hart
to beleue, and eyes to see the waye
to most blessed immortallitie. And the
more that our fayth encreaseth, and
the more that we profit in the know-
ledge of God, the nearer, and nearer
do we drawe towarde heauen, and
moste blessed saluation. When as
a man diggeth in a gold myne, the dee-
per he diggeth the nearer he commeth
to gold. The farther that the tray-
ling man goeth on his way, the nea-
rer he commeth to his iournies ende.

So

So the most happy & perfect saluacion,
 that we shall enioy after thys mor-
 tal life, is nearer vnto vs the whē we
 first beleued. For when as we began
 first to beleue, then did we begin to
 set forward in our race & iourney, &
 to go towards heuē, but now we haue
 gon a great way in our iorney, & every
 day draweth nearer & nearer y day of
 our deth. At which time our soules shal
 be caried vp into heauē. Again we are
 now nearer to y day of iudgemēt, and
 y world is nearer an end the it was
 mani a yere agoe. At which time christ
 shall raise vp our bodyes out of y dust,
 and make vs partakers of that king-
 dom whereof his blessed body is per-
 taker of all redy. For then shall mor-
 talityty, put on immortality, & corrupci-
 on, incorruptiō, & then may we be bold
 to say, O death wher is thy sting? O
 hel where is thy victoꝝ? And true-
 ly the consideracion of this full and
 perfecte saluacion, whych is now
 nearer, then when we first beleued,
 ought to moue vs to leade a holy and
 Godly lyfe, least y thzough our slouth
 and

2^d Cor. 15.

before the Earle of Darbie.

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and negligence, we lose it and giue testimony to the worlde, that it doth not appertaine vnto vs.

For our negligence must needs be accounted horrible, and shamefull, if we now leaue of to serue GOD, when as we haue but a short tyme to liue, and be at the very poynt to take possession of heauen.

The longer we liue, and the nearer that we approach to death, the more earnest we ought to be to serue God, and the longer that we haue hard the Gospel, and beleued in Christ, so much the more earnest wee ought to be to obey the Gospell. And therefore seeinge that we haue harde the Gospell many yeares in this Realme of England, the more diligent we ought to be to serue God, and to liue vprightly, and to shewe forth by our lyfe, & conuersation, that we be doers of y^e word and not hearers onely, deceauinge our owne selues.

la. 11.

A prentice in seven yeares wil learne his occupation, and be able to do bys maister good seruice, and he will be more

more skilful the second yeare then the
first, and so euery yeare better than
another.

The lyttle chyldre that goe to the
Schole goe forwarde in learninge,
in three or foure yeres will not onely
be able to reade, but also to write
and to speake latine.

But alas we haue gonne to schole not
seuen yeres, but eighttene yeres,
we haue had many notable Schole
masters and teachers, and yet for all
this wee be little amended, but like
very blockheades we tary styll in our
ould lessons, and will not take forth
into good manners and newe conditi-
ons. Yea we are more slowe to heare
Gods worde, and to frame our liues
thereafter, then we were whē it was
first preached. And we go rather back-
ward then forward.

And what a reproche, and shame is it
for vs, to be more slowe, to serue
God then we were in the beginning,
considering we haue tasted of his mer-
cy and grace, so longe, and so many
yeres together, and that in such sorte,
that

that we may lustily say, Non taliter fecit omni nationi: He hath not dealt so with any nation, as he hath dealt with vs.

Psal. 147.

You knowe that they which runne for a wager, that the nearer they draw to the marke, the faster they runne, and they make the more speede.

So, the longer that we haue harde the Gospell, and the longer that we haue beleueed, so much the holier we ought to be in life and conuersation.

And truly if ther were no other reason to perswade vs, yet consideringe (as I haue sayd already) that our lyfe is shorthe, and death knocketh at the doores, and the daye of Iudgement commeth on so fast, that we may looke for it euery houre, we ought to be perswaded to liue vprightly, and to walk as it be commeth vs.

But (alas) many at the first hearing of the Gospell, shewed them selues zelous, and ready to folow it. But after a while they gaue ouer even in the middest of their race, and wared weary of well doing.

And

2. Chro 16.

2. Chro 24

And truely it appereth that ther hath bene many of these hydebackes in all ages, but yet I thinke neuer more than at this day. Kinge Asa in the beginning of his raigne was zelous in abolishing of Idolatrie & in restoring of sound religion, but at the length he began to waxe cold in the zeale of the Lorde, imprisoned Hananie the Seer for tellig him of his fault, therfore fro that time forwarde he felt the smart and bitternes of warre, was striken by the hand of God with an extreme disease in the fete, and at length taken away by death. Ioas likewise was a good Kinge in the beginninge of his raigne, and hee liued vprightly all the dayes of Ichoida the Priest, who was vnto him a faithfull counseller, & gouerned him by the worde of God, but when Ichoida was dead, he falleth to Idolatrie, and forgettinge the kindenes which Ichoida had done vnto him, heeue and stoned to death his sonne Zacharia y^e Prophet of y^e Lorde. For which it came to passe by the iust iudgement of God, that he was slayn
by

by the handes of his owne seruants.
The five folyshe virgins went forth
with their lampes to meete the Brid-
groume, aswell as the five wise, but
bicause they faynted in the myddest
of their race, therfore they were shut
out from the mariage and everlasting
life. Let these horrible examples moue
vs to take heede, and to beware that
we be not weary of well doing, least
we in the end perish as they dyd. But
let vs euery day, morning, & euening,
risinge and goinge to bed, consider that
our salutation, is now nearer then it
was in times past, and that therfore
we ought with a good courage to goe
forward to do our duties thzoughly, &
to the ende, quietly to suffer that little
trouble, that is behind. And euery day
more and more to increase in faith, &
to be more holy in lyfe.

It followeth in the text, the night is
passed and the daye is at hande. Here
is an other reason to moue vs to lyue
vpzightly, and it differeth not much
from that which he vsed befoze. For
the night he calleth the ignozaunce

of God and Christ, y^e time of blindness,
 & unbeliefe. By day he meaneth y^e light
 of gods truth, by which truth Iesus
 Christ the true sonne of righteousness
 doth appeare vnto vs. And therefore
 in sayinge the night is passed, and the
 day is come on, he meaneth that see-
 inge we are not now ouerwhelmed
 with y^e thicke mists & cloudes of igno-
 raunce as the infidels, and unbelée-
 uinge bee, and as we our selues were
 in times past, we ought to behaue our
 selues, as the childre of the day and
 light, and not to sleepe still in sinne
 with the wicked and unbeléeuinge.

And here by the way wee haue dili-
 gently to note and consider, that Paule
 calleth the ignoraunce of Christ, and
 his gospel, night and darknes, and cō-
 pareth the unbeléeuers to such as bee
 fast a sleepe. And verie aptly and not
 without good cause, is the ignoraunce
 of Christ compared to night. For as
 in the night time, all thinges are co-
 uered with darknes, and as we can-
 not for want of light, knowe what is
 what, and discerne black from blew,
 and

and redde from russet, yea sometimes
 in y^e night season we thinke a bushe to
 be a man, & a dead thing a living cre-
 ature, for then as y^e Poet saith, Est co-
 lor omnibus vnus, all things seeme to
 be of one hue and coulo^r: so when wee
 were altogether ignoraunt in gods
 wo^rd & knewe not Christ, we did mis-
 take things & th^rough igo^raunce, we
 did so erre y^e we acco^unted superstition
 to be good deuotiō, & thought our selues
 highly in gods fauour, when as wee
 were fast tied in y^e diuells fetters, and
 almost plunged into the pit of endles
 damnaciō. For without y^e knowledge
 of gods wo^rd, we are so blind, that we
 cannot discerne betwene iustice and
 iniurie, protection & op^ression, religiō
 and superstition, Christ and Antichrist,
 good & euill. Paule himsel^fe beinge ig-
 no^raunt of Christ, did wth great rage &
 crueltie persecute his disciples & thir-
 sted after innocēt blood, & he himsel^fe cō-
 fesseth y^e he was sometimes vtterly
 perswaded, that he ought to do many
 thinges against y^e name of Christ be-
 ing led therunto, by a rash & blind zeal

Coli.

and

and as yet wantinge the true know-
ledge of God.

Mar. 12.

The Saduces beinge ignozant of the
scriptures denied the resurrection of y
fleſhe, therfore ſaid Chriſt vnto them.
You erre bicauſe you knowe not the
ſcriptures, neither the power of God.
The wicked Iewes thzough ignoꝛaꝛce
put Chriſt to death, for Chriſt praying
to his father for them ſaith, Pater re-
mitte eis neſciunt enim quid faciunt.

Luk. 23.

Father forgive them, for they knowe
not what they doe. And S. Paule ſaith
if they had knowne, they woulde ne-
uer haue killed the kings of gloꝛye.

But I will let paſſe them, and come
nearer to eut ſelues. When we were
ignozant in gods worde, and hard no-
thinge but the ſound of a tincklinge
Cimball, did we not thinke ſuperſti-
cion, to be religio, deceauers true tea-
chers, vanitie to be veritie, the goſ-
pell to be hereſie, to gad abꝛode on pil-
gramage, frō this ſaincte, to y ſaincte,
to be a part of gods ſervice, mens tra-
ditions the commaundements of god,
Antichriſte Chriſtes vicar, the man of

Rome

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Rome who is a creature ouerwhelmed with al wickednes, and the beast that did rise out of the bottemles pit, Apo. ii. a most holy father? Yea, we thought that God was delited wyth incense, perfume, waxcandles, golden copes, and vestmentes, and we worshipped those thinges which our owne consciences gave vs to vnderstande were no gods, we made no difference almost betwixt Christ & his creatures, wee confounded the signe with the thinge signified, & worshipped a wafer cake which is a creature corruptible, in steede of the maker of heauen and earth, & beleued it was the verie body of Christ, that was borne of the virgin Marye, and slaine for our sinnes vpon the Crosse.

The cause of all which grosse errors, was the ignorance of Christ and his worde. For although some of the Papistes say, that ignorance is the mother of deuotion, yet it appeareth that it is the mother of all error & supersticion.

C. iij.

And

A Sermon preached

And therfoze verie aptly it is compared to the night and to sleepe. For euen as one when as he is in y^e night time fast a sleepe in his bedde, hath all his senses so tyed vp, and bound, that hee cannot doe any thinge, and yet neuerthelesse he dzeameth sometimes, and verily thinketh, y^e he is doing this & y^e, so they which are ignozant of Christ, and his worde, haue al the powers of theire soules, so let and hindered, y^e they cannot moue towardes heauen, or doe anie thinge y^e can please God: although oftentimes they thinke they do god most noble seruice, whē as they commit most horriable and greuous crimes.

But forasmuch as it is nowe not night with vs, but day, let vs doe those things that are seemely for them that haue the lyght, and followe the counsell of Paule, who wylleth vs to cast away the woꝝkes of darknes, and to put on the armour of lyght.

By y^e woꝝkes of darknes is signified sinnes and naughtye vices, and they are

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are so called chiefly for two causes. The first cause is, because they proceede of the ignorance of gods word, and because wee are moued to doe them by the motion and instinct of Sathan, who is the prince of darkenesse. Secondly because they that commit naughtinesse, flee the light, and couet rather for the night then for the daye, according to the sayinge of our Saviour Christe, Qui male agit odit Iohn. 1. lucem, he that doeth euill hateth the light. For whomongers, thieues, murtherers, and wicked persons commonly doe their feates in the darke, and in the night season, and therefore saith Paul, Que ab illis clam fiunt turpe est vell dicere, It is a shame euen ones to name those thinges that are done of them in secrets.

The darkenes of the night doth make them bold to commit sinne, for they feare onely the eyes of men, and consider not that the eyes of the Lord are vpon euery mans waies, & that with him ther is no darkenes at al, but y the night is with him as the none daye.

C. iiii.

And

And therefore although men commit sinne neuer so closely, yet doth god see them, and at length will reauel and bring it to lyght, as he dyd the whoredome of David, and there is no wall so thicke, that can hide them that worke wickednesse, from the sight of god. Let vs therefore cast away the workes of darkenes, and put on the armour of light. By the armour of light he vnderstandeth good workes, because they procede of faith, and of y true knowledge of god, and shine before men to the honoꝝ & praise of our good god, who worketh them in vs by his holy spirit. But here it may be demaunded why Paule doth call vices and sinnes the workes of darkenesse, & good workes the armour of light. Truly, you knowe that our flesh is prone ynough and inclined of it self to follow naughtinesse, and in committing sinne we take great pleasure, and thinke it no payne at all to doe wickedly.

But if we begin ones to serue God, & to frame our liues according to y rule of his woꝝd, then must we strue and
take

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take great paines, and there is a battell set befoze vs, full of great labour and perill: In which battell we must fight against Sathan, the inticementes of the world, and y^e sinfull lustes of the fleshe. For the diuell is chiefe captayn in this battell, and giueth vs euery day terrible assaultes, and rangeth about like a roaring Lion, seeking whom he may deuoure. Besides this great and mighty enime, looke howe many wicked thoughts & euil affectiōs there be in vs, so many enemies we haue y^e fight agaynst our saluation, and which seeke to bring vs to destructiō. And therefore if we wil liue byzightly, we must continually mayntayne war againste Sathan, the world, & the flesh. Christ himselfe both admonishe vs hereof in the Gospell, whē as he telleth vs y^e the way to heauen is strait and narrow, and the crowne of lyfe cannot be obtained without paynes taking. And we see dayely by experience, that they which giue themselves to serue God, to be subiect to sclaunders and reproches, to be beset on euery side with

C. v.

many

A Sermon preached

many enemies, compassed about with many deathes, & that one trouble doth fall vpon them, in the necke of an other.

Not without good cause therfore doth Paule, call good woꝝks the armour of light. But yet we haue moze to learn out of this sentence, for seeinge that Paule willeth vs not onely to cast away the woꝝkes of darknesse, but also to put on the armour of light, we haue thereby to learne that it is not ynough for a man, to abstaine from euill: but also he must do good, if he wilbe counted the seruant of god, and to liue vpryghtly.

Luk. 13.

A tree although it bzyng not forth euill fruite, yet if it bzyng not forth good fruite, it is not to be accounted a good tree. The figge tree which we reade of in the gospel brought forth no euill fruite, but yet Christ commaunded to cut it downe bicause it brought not forth good fruite.

In the Gospell after Mathewe, it is also apparent, that it is not ynough to abstain from euil, but also we must

do

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do good. For there Christ saith, every tree that bringeth not forth good fruit, shall be hewen downe, and cast into the fier.

The vnprofitable braunches, are also commaunded to be cut of, and to be burned. The naughtie and slothfull seruant was cast into vtter darkness, and yet he had not played a way his Maisters money at cardes & dyce, as many perchaunce haue done this tyme of Christmas, neyther had he spent any portion of it vpon whores and queanes, but he kept that was deliuered vnto him safely.

And yet neuerthelesse he felt the vengeance of God, bicause he had not gayned and bene profitable too his Maister.

And we reade that Christ in the day of iudgement, will not onely saye to theues and robbers, but also to them which haue not releued and holpen the poore with their owne goods rightfully gotten, Ite maledicti in ignem eternum. Go ye cursed into euerslaing fier,

All

before the Earle of Darbie.

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also doe good. Inuokes that then man

A Sermon preached

All which places do sufficiētly proue
 that it is not inough for vs to abstaine
 from euill, but also we must doe good.
 And therefore here wee may see that
 they vse vnseemely speeches, which
 say, what shoulde we giue our selues
 to holynes? Or why should not wee fo-
 lowe our pleasures, if wee be of the
 elect and chosen of G D D, we shall
 be saued, howsoeuer wee liue? if we
 be reprobates & cast awaies we shall
 be damned whatsoeuer we doe? As
 though y election of god did giue leaue
 vnto men to doe wickedlye, when as
 it is playne by the testimonye of S.
 Paule that wee are chosen in Chziste
 not to liue loselye, but that we shoulde
 be holy & without blame before him
 in loue. For it is certayne and out of
 doubt, that holynes of lyfe cannot
 be seperate from the grace of elec-
 tion. And therefore although gods
 workes be not the causes of our sal-
 uation, yet seeinge that the ende of
 our election is that wee shoulde liue
 vpriightly and lead a godly lyfe, let
 vs not onely abstayne from euill, but
 also

Eph 1.

before the Earle of Darbie.

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also doe good woꝝkes that they may
serue as witnesses to confirme ouꝝ e-
lection, and that we may in so doinge
shewe our selues to be the sheepe of
Christ who doo not onely heare his
voice but also follow him. For S. Paule
here in this place doth plainly tell
vs, that we cannot bee reckened for
gods seruauntes, vnlesse wee walke
honestly as in y day. In which words
I haue to note vnto you, & to say some
thing of thys woꝝde walkinge, bicause
it is very ripe both in the olde, & newe
testament: and the Lorde dooth vse it
often times to giue vs to vnderstande,
howe wee should order and frame our
lyfe. For then are we saide to walke
honestly as it becommeth vs, when
as we liue vpꝛightly and withdꝛawe
our selues from euill.

IOHN 101

Wherevpon the Prophet often tymes
in his booke of Psalmes goinge about
to liue vpꝛightly doth vse this woꝝde
walke. In y first Psal. he saith, Blessed
is that man that walketh not in the
counsell of the vngodly. &c.

And in the. 119. Psal. he sayth, Blessed
are

A Sermon preached

are they that are sound in the way, & walke in the lawe of the Worde, by which two places it appeareth that to liue vpzightly, & honestly, is nothing els but to walke in the lawe of the Worde. For if a man liue after hys owne swynge he shall do nothing els but wander out of the right way, and doe those thinges which are neyther seemely nor honest. Paule settinge downe certaine preceptes concerning maners, and christian life, saith I pray you walke worthe of the vocation wherunto you are called. And Col. 1. he willet vs to walke worthe of the Worde, to please him in al thinges, and to be fruitfull in all good workes. So it appeareth that it is not inough for a man to walke vnlesse hee walke honestly as in the day. For though all men doe walke, yet doe not all men walke noneestly, and in the lawe of G D D, or daye light as they should doe. Some there bee that walke not in the day, but in the nyght, and such walkers bee theues and robbers

which

Eph. 4.
Col. 1.

Which comit wickednes in the night,
and when true men are at rest and in
their beddes. Some other there bee
that walke in darknes for they haue
not the true knowledge of Christ, and
of his worde, but are vtterly ignorant
in matters pertaininge to GOD, and
to their saluation.

Such walkers were the filthye and
polluted Gentils when as they lay
drownd in all kinde of filthines and
superstition, in which they continued
vntill Christ, sent bys seruantes to
call them to bee partakers of the bene-
ly marriage. Such walkers bee the
Turkes which flatly deny Christe, &
the gospell seekinge for life and salua-
tion by the Alcoran.

Mat. 22.

Such be the Iewes which seeke for
saluation by the lawe and deny Christ
which was bozne of the virgin Mary,
to bee the sonne of God, and the true
Messias.

Such walkers also be the papistes for
they make y painful passion of Jesus
Christ the high rancome of our soules
and

A Sermon preached

and the onely meanes which god hath
vſed to worke our ſaluation by, to be
vayne and of none effect, by bearinge
themſelues in hand, that they are able
to purchaſe the realme of Paradice, by
their owne merites. For they walke
after theyr owne fanſies, & trangreſſe
the lawe of God for their owne tra-
ditions. Some other there be y^e walk,
but they walke not honeſtly as in the
day, for they walke after the fleſhe, &
not after the ſpirit. Such walkers as
theſe, are they which delite in nothing
but in ſinne, and wickedneſſe, & which
take leaue to doe naughtily, neuer
ſtruying againſt theyr owne luſtes and
wicked affections, but ſuffering ſathan
(the enimie of our ſaluation and wel-
fare) to hale them from one vice to a-
nother, euen to theyr owne deſtruction.
Such a fleſhly walker was Abſolon,
whoſe luſt was ſo outrageous, that he
deſiled his fathers wyues in the ſight
of all Iſrael.

And ſorely as long as men walk
after the fleſhe, and after the maner
of this worlde, which is altogether ſet
vpon

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by this mischief, they shall every day be-
come worse & worse, & their desire will
be nothinge els but to drawe others
into the same sinke of sinne, where
into they theselves are already fallen.
And these that walk after this fashio,
walke disorderly, and they walke in
horrible confusion, and in that broad
way that leadeth to hell and endlesse
damnation.

An other kinde of walkers there bee,
which walke honestly as in the day,
and these be they which live not after
their owne swinge, and let lose y^e body
to vices, but suffer them selves to
be governed by the word of **GOD**,
and walke accordinge to his lawe.
And these bycause they walke accor-
dinge to the pure word of **GOD**, they
doe those thinges that are comely &
honest. They spende their lives whol-
ly in gods service, and withdrawe the-
selves as much as is possible from all
cull. For they doe not walke as the
wordlinges doe, which every day be-
come worse and worse, but they sette
GOD alwayes before their eyes, and

D.i.

have

A Sermon preached

Gene. 17.

haue a respect to his pzeceptes bicause
 they know they cannot doe any thing
 that can escape his sight. ^{and upon so}
 Of this walkinge speaketh god him-
 selfe in Gene. **W**heras he commaun-
 deth Adraham to walke befoze him
 and to liue vprightly, and truely we
 shall neuer walke honestlye as wee
 should doe vnlesse we set the **L**orde
 befoze our eies, and thincke that we
 liue still in his sight. ^{and thus it is}
Many doe glory of the multitude and
 boast themselves to be holy and reli-
 gious men, bicause they liue as the
 moste doe, and walke after the man-
 ners and coustomes of theyr forefa-
 thers, but yet the holye ghost dothe
 here tell them, that they shall neuer
 walke honestlye vnlesse they seporate
 them selues from men, and frame
 theyr liues accoꝝdinge to the lawe
 of **G D**. ^{and thus it is}
Herevpon it is sayde that Enoch
 walked with **G D** bicause he was
 not peruerterd by the euill example of
 others, and although the woꝝld, when
 as he liued, was as corrupt as myght

he, yet he continued unperturbed,
and considered that, it behoued him
to walke honestly as in the presence
of **G D D**.

Suche a walker was Job for he
gaue himselfe to the service of God,
liued amongst his neighbours with-
out hurtinge of anye person, guile,
deceit, and naughtinesse was farre
from him, neyther went he about as
many doe in these daies, to encrease
his substance by vndring of poore
men. And therefore the Scripture
doth repute him to bee a sound, and
upright man, and suche a one as fea-
red **G D D**, and withdrew himselfe
from euill.

Iob. 1.

Joseph also walked honestly, for al-
though he was allured by his mai-
sters to doe wickednesse with hir, yet
could not he be drawne to defile his
maisters bedde. And although no crea-
ture was present when as his mai-
sters did intice him to folly, yet he
walked honestly as in the daye, and
the feare of **G D D** preserved hym,
against hir continuall temptations.

Joseph

Gene. 39.

And therefore he sayd, how can I doe this great wickednesse and so sinne a-
gainst god.

Dani. 13.

Susanna walked also honestly, whē as
the wicked Iudges would haue deflow-
red hir. For she would not by any

meanes consent vnto the, but being in
great distress she sighed & said, I am in
trouble on euery side, for if I doe this
thing it is death vnto me, if I do it not
I cannot escape your hands, Sed meli-
us est mihi absq; opere incidere in
manus hominum, quam peccare in cō-
spectu domini; it is better for me to
fall into the handes of men, and not doe
it, than to sinne in the sight of the Lord.

Luk. 1.

Zacharias the Priest, & Elizabeth his
wife walked honestly, for they were
both iust befoze god, and walked in all
the commaundementes of the Lord.

All which examples teache vs that
if we will walke honestly, we must
endeuour to keepe the cōmaundements
of God, and althoughe we see great
store of corruptions raigninge euery
where, yet must not we suffer our
selues to be defyled with them, ney-

ther

ther must we saye as men commonly
are wont to doe, tush we must needs
doe as other men doe, but we must
folow y^e advise that Paule giueth vs
in this place, that is, to walke honestly
as in the day, and not suffer the world
the flesh and the diuell to haue rule
ouer vs.

The second part setteth down what 2. Partes.
we must shunne and auoid if we will
liue vp-rightly and walke honestly.

The thinges that we must shun, be
gluttony and dronkennesse, chambe-
ring & wantonnes, strife and enuying.

For whosoever they be that are infec-
ted with these vices, walk disorderly,
and their lyfe is odious and hatefull
in the sight of God. And although
many men doe thinke these to be no
vices, or at leastwise smal faultes, yet
the Apostle doth condemne them for
horrible and grieuous finnes. and doth
playnly tell vs that ther is no honesty
nor any feare of God in them, that
spend their liues in these vices.

But let vs examine these byces, and
speake of them orderly as they lye in

the terte, and then shall we bet-
ter iudge whether they be sinners or
no. The first, is gluttony and drunken-
nesse, the which two vices are so com-
mon at this daye in this realme, and
for the most part, they are committed
at pꝛodigal fastes, and banquettes, and
at suche tyme as this is (I meane
Christmas). For in Christmas tyme
and at great feasts, gluttons and drun-
kerdes thinke they maye eate and
drinke as much as they will, and that
it is lawfull for them to speake and do
whatsoever they thinke good. Behold
them therefore, and you shall see them
to passe the bandes of all measure,
to commit such disorders as though
there were no iudge in Heauen, nor
hell to swallowe vp wicked men after
this mortall life. First, they sit downe to their meate
like brute beastes, without any cal-
ling or thincking vpon the name of
God, neuer desirynge god to blesse their
meates. They eate and drinke more
then

then is meete and conuenient for the,
and oftentimes so much as they can
not digest: You shal see them to play &
gluttons egregiously, and to cramme
themselves like swine, and they ne-
uer leaue liftinge of the pottes, and
carousinge one to another till they
bee out of theyr wittes like beastes.

And when they haue thus armed
themselves, they regard neither friend
nor foe, but dare speake and doe what
so euer cometh to minde.

Agayne these Dronkerdes byrue
G D from theire table, and com-
panie, they cannot abide to heare the
name of God spoken of, vnlesse it bee
to take it in bayne, and to blasphemie
it, wyth horryble and cursed swea-
ring.

Their talke and communication is
nothinge else, but of ribaldrye, and
wantennesse, of backbyttinge theyre
neighboures, and of practisinge mis-
cheyfe agaynst this man and that
man.

Alas, what euils Drunkennes byng-
eth with it.

D.iii.

But

A Sermon preached

Philip. 3.

Esay. 5.

But yet you shall here more abhominations then these, Strong drinke they esteeme of more price & valew, the their owne soules, their god is their belly, & therfore they make not hast to come to the church to heare gods worde, but as the prophet saith, they rise vp early to goe to the wine and tauerne, toheras they spend the whole day, and manye times, a great part of the night, in swallowinge and deuouring gods benefites without order or measure. If any man yet thinke that dronkenes is no sinne, then giue me leane, to tel you in fewe wordes what mischiefes and inconueniences procede thereof. A tree is knowne by the fruite, so iudge of dronkenes by the fruites that spring threof, First it hurteth the body it marreth the minde, and consumeth the substance, for by it many men fall into horrible diseases, and sundrye times into greuous mischaunces, sometimes being slaine wth suddayne death as it appeareth by the miserable ende of dronken Holiphernes, whose heade was

was cut of in his drunkennes by the
hand of Iudeth,

The bodye with all the partes therof
are so dis tempered, that the earth the
the which ther is nothinge more sta-
ble, and sure, is to drunken men vn-
stable, in so much that they thinke it
moueth and goeth round, and y^e plaine
way is vnto them like a caue & ditch,
the heade is brought into that case,
that it cannot rule and gouerne y^e foete,
the eyes are made dimme, and drie,
they marre their faces, and put out y^e
true picto^r; y^e god hath made, they heat
their lyuers and set them all on fire.
What causeth the head to ake, the
handes to tremble, the tongue to stam-
mer and that no member of the body
can discharge and do his duety: drunk-
nes.

Therefore truely saith Salomon, to
whom is woe, to whom is sorowe, to
whom is strife, to whom is murme-
ring, to whom are woundes without
cause, to whom is rednes of the eyes?
euen to them that tarie longe at the
wine.

Pro. 24.

A Sermon preached

It also bringeth me vnto who: dome,
and into great danger. For y^e eyes
of dronkerdes shal looke vpon straunge
women, and theyr hart shal speake
proude thinges, and they shal bee as
they that sleepe in the top of a mast
of a shippe

Though the Lord speake vnto them
and say, awake oh ye dronkerdes, weape
and howle, all ye that drinke wine
vnnecessarily, yet are they nothing
moued therewith, for it were almost
as good to speake to a deade man as to
a dronkerde.

Secondly, the mynde is marred, and
soze hurt by it, for dronkerdes com-
monly are stricken with the spirite of
blockishenes, and they are like vnto
madbedlomes, and men that haue lost
their wittes. It maketh them like vn-
to bzuit beastes takinge away from
them all theyr wit, reason and vn-
derstandinge.

Merily it woulde be a pitious sight
to see a man to take hys knife to cut of
his owne fingers and to cast them
from him,

But

But a Dronkerde taketh away from
himselfe his owne witte, reason, yea,
and the very minde it selfe. Hereup-
pon sayth the wise man that wine fa-
keth away the harte of man, and lea-
deth wise men out of the way.

Eccle 31

Thirde and last of all, it consumeth
the substance, and bringe men often-
times to pitifull calamitie.

Pro. 24.
Eccle 31

Hereupon saith Salomon, a laboring
man that is geuen to drinke, shall ne-
uer be riche, and for this cause he wil-
leth vs not to compaignye with them,
for if we doe, we shall goe with pat-
ched and ragged coates.

And truly we see this confirmed day-
ly by many examples.

These men are no great purchacers of
landes, nor men of great reuencues,
and many which haue bene lefte very
welthye by theyr fathers wills, haue
consumed all that hath bene left them,
and died very beggars. For they
spende much abode with shame, vpon
their owne bellies, which they might
spare by stayyng at home, wth honestie.

Many

Rebecke

Pro. 22.
Rebecke

Hag. 2.

Manye there be that seeke to spoyle & robbe their enimies, and some ther be that will steale from their friends, but Dronkerdes, robbe their owne wiues and childre, and are moued with litle pitie and compassion towardees them. Here I knowe that these alhouse knightes wil reple and say, that they spend nothings but their owne. But to them that vse such speache, I make this answer, that their mony is not their owne, but as the Prophet saith, it is the Lordes. Thou art but his stewart, and he hath lent thee welth and riches, not to mispende one farthing or mite vntwistely, and vpon thinges not necessarie. God hath made the earth to bringe forth fruite, and hath made man lord and kinge of all his creatures, but yet to vse them, not to abuse them. If God haue geuen vs riches, and sent vs wealth he hath not giuen it vs to spende all vpon our owne carcases, but to helpe our wiues and childre withall, to releaue the want of the
pore

poore, to bestowe some part of it vpon
pon them which crie at our gates for
relæse and comfozte, and therfoze if
thou play the dronkerd, bestowe all
vpon thy selfe, thou playest the part of
a stronge theefe, and rebbest thy wife,
thy childre, & the poore needie neigh-
bours, of y which they ought to haue
to comfort them withall. **W**e must consider also that **GOD**
hath in his worde set downe how men
shoulde vse their riches, to whom one
day we must giue account.

For to euery one of vs it shall be
sayde gyue account of thy steward-
shippe.

Luk. 16.

If you send your seruante to the
market you wil haue him to bestowe
your money, in such sorte as you doe
commaunde him, and not at his owne
pleasure.

So **GOD** hath giuen to men money
and wealth, but yet therewithall
he hath giuen vs a rule howe to be-
stowe it.

The euill steward because he had
wasted

Luk. 16.

Wasted his masters goodes was thrust
out of his stewardshippe. So all
they which haue spent their goods un-
christilly, at the alehouse, except they
repēt, shalbe excluded out of the king-
dome of heauen, and after this lyfe,
they shall suffer hunger and thirst for
euermore.

Thus you see our money is not our
owne, to doe with it what our list, or
to mispend it in ryote and wantonnes,
neither is it lawfull to eate and drinke
to muche, but so much as is mete
and conuenient for vs. True it is y
G D is not offended, with eatinge
and drinke, but he is offended with
vs, when as we abuse eatinge and
drinke and when as we deuoure
his benefites without measure.
But, alas, if euer eatinge and drinke
were abused it is abused at this
daye, and I thinke there was neuer
such superfluitie of meates, and that
the chere which they made in y daies
of Noah, was not once comparable
to our feastinge, that we vse at this
daye.

But

But perchaunce here some men will say, would you neuer haue vs to make good chere, and to be merie one neighbour with an other, is God offended thinke you, that we shoulde vse anye myzt and feastinge?

Truely I knowe right well that wee may vse feasting, one neighbour with another to maintaine mutual loue and friendshippe, and I know that GOD would not alwaies haue vs to be sad, but that he would haue vs to be merie and giue vs wherewith to be merie.

Dauid saith, he giue vs wine to chere our hartes, and oyle to make vs cheerful countenaunces, and sometime sendeth aboundance and plentye of thinges to chere vs vp withall. And when GOD sendeth plentie of ritches and other good things, it is not euill to vse these thynges to our comforte, and to be glad of them, so that I deny not but that we maye reioyce and be merie if God send vs any good chere or any good successe, notwithstandinge we ought so to bee prouyded alwayes that wee reioyce
and

Psalm 104

41. A Sermon preached
and bee merie as it were in y^e p^resence
of **G D**.

But alas the mirth that wee com-
monly vse at such tymes as thys is, is
that mirth which **G D** condemneth.
For it is full of vanitie, and we can-
not keepe good chere, sport, play, and
be mery, unlesse we offend God.
In our my^rth we vse excelle, in play-
inge we regard not our abilitie, and
we haue in our pastimes no stay of
our selues, and we do all thinges with-
out order and measure, neyther can
wee be merye in Christmas time, vn-
lesse we shut God out of our houses
and companie, turne our backs vpon
him, and quite and cleane forget him.
Truely ther be some that will stoutly
enough saye that they bee christians,
and they wyl beare men in hand that
they loue **G D** and his worde, they
will not sticke to come to the church to
heare Sermons, and yet when they
intend to be merie, they dye awayne
al thought of **G D** and of hys iudg-
mentes, and they are not content to
doe so onely, but they will not sticke
to

to offende **G D D** of set pourpose,
and they cannot bee merce, vnlesse
they disguise themselves and commit
euill.

This is the cause why the mysthe Luk. 6
of this world, is cursed by the mouth
of gods owne sonne, who saith in the
Gospell, woe be vnto you that laughe
for you shall mourne, and he p^rnoun-
cethe that the drunken ioye, of the
wicked, shalbe turned into mourning
and grining of teeth. Therefore take
heed to your selues, eate, and drinke
soberly, and giue god thanks, & here-
after beware ye vse not any such
mirth, as is accursed of God, and
which at length will bringe nothing
but sorrowe and heavines that neuer
shall haue end.

And in any wise in your feastes take
heede of drunkenesse, for if ye ons
fall into this vice, you shall not be
able to rule your selues, althoughe
ye be neuer so wise, neuer so holy,
neuer so mightie and valyant.

Who was more holy then Noah? and
yet hee being drunke was so farre be-

920.
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A Sermon preached

Gene. 9.

side himself that he forgot the destruction of y^e worlde for sin, which he sawe with his own eyes, he regarded not his owne honestye, but laye naked and uncouered in his Tent, insomuch y^e he became a laughingstock to his wicked sonne Cham.

Gene. 19.

Lot a holy man beinge dronke, laye with his owne daughters, committed abhominable incest, got them both with child, neuer calling to minde how almighty god, had a litle before destroyed Sodome and Gomor, and the Cities adioyning, for abhominable and stincking whozedome.

Howe, if Noah, and Lot, beinge such excellent men, did fall into such wickednesse, beinge dronke, what shall they doe which haue no feare of god before their eyes, and which are daily giuen to this vice. Doubtles they will not sticke to commit all kynde of villany.

Mat. 14.

Kinge Herode as it should seme beinge cupshoten, and dronke with wine, commaunded the holy man Iohn Baptist, to be slayne. Who was more mighty

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97
921

myghty and valyant then Alexander, yet he being dronke, commaunded his faithfull friend Clitus to be put to death, which he repented soze when he was sober.

Therfoze, all that will liue vp rightly, must flæ this vice of dronkenness. But what? though we eate and drinke soberly, yet for all this, we cannot be counted, good christians, and to liue vp rightly if we commit fornication or whozdom. And therfoze Paule willeth vs to flæ also chambzing & watonnes: by which he meaneth not y bed of matrimony, which S. Paule saith is honorable amongst all men, & the bed is defiled. For marriage is gods ordinance, it was instituted in Paradise, in the time of mans innocencie, when as yet there was no sinne: And god himself saith, that it is not good for man to liue alone without a helpe.

Heb 121

Gen. 21

Gene. 2

And Paule sayth, he that doth marrie doth not sinne in so doinge, and hec commaundeth al men, which haue not the gyfte of contynencie, to marrie, and to keepe themselves vndefyled

1. Cor. 7

C. ii.

members

A Sermon preached

members of Chyistes body. Abraham, Iob, Dauid, were married, and yet their wiues were no impedimentes vnto them, to talke with **G D D**.

Therefore no doubt the Apostle doth here cōmaunde vs to kepe the seuenth pzecept, and that we suffer not our selues to be defiled, with anye vn-cleannes, and lustful intemperance of the flesh, but that we chastly, and cō-finently oꝛder all the partes of our life, that we runne not soꝛth into any vnbydled lust, and companye with anye woman out of marriage.

And seeinge Paule doth here name chamberinge and wantonnes, vnder these termes, no doubt he compzehendeth all thynges, whereby man oꝛ woman is moued, and inticed to foꝛnication and whozedome: as filthye and vn-cleane talke, whozishe and garishe attire, amozous songes and sonites, loue letters, wanton daunsinge and kissing, & all such like, wherby the flesh of man is pzouoked to lust and concupiscence.

If then we will walke honestly, we
must

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must not let our mindes burne inwardly with lust, no2 looke wantonly vpon women, to lust after them, no2 suffer our bodie to be trymmed by in pride and bzaury, our tongues must not talke filthilye, neither we harken vnto such speache as is not seemely.

It is a dangerous thinge to stand gasinge after women, or to be alone with them in coznors, to beholde their betwile, when as they haue on their garishe attier, and beginne to looke with wanton eies.

Rubin the sonne of Iacob, seeinge hys fathers wyfe Billa bathinge hir selfe in a wel, had his minde so set vpon hir, y he could not sleepe & take rest till he had comitted abhominatiō, for he seeinge hir lyinge a sleepe in hir chamber vncouered, went in vnto hir and committed wickednes.

But Ioseph his brother walked not in the ignozaunce of youthfulness and fornicatiō, neither could he be brought by his maistris the Egiptian woman, to defile his maisters bed although she vled (as I sayde afore) many meanes

to allure him thereunto.

And therefore **G D D** so blessed him, that he found fauour both in the sight of **G D** and men. But, alas, fewe Iosephes there bee at this daye, but wee finde many lyke vnto Rubin, which burning with the flame of lust and concupiscence, doe nothinge else, but lye in wayte and watch how they may defile other mens beds.

And bicause this vice, is not restrained by sharpnes of lawes, manye thinke that there is no offence at all in whores huntinge, supposinge it to bee a spozte, to robbe virgins and wiues of their honestye, which ought to be esteemed of more pryce and balewe then anye golde.

But if we will iudge vprightly of whoredome, we must not iudge of it as many doe, which with brassen faces and impudent mouthes wyl say, tush, what is whoredome? it is but a trick of youth, a pastime, a dalliaunce, a veniall sinne, and a light faulte.

Alas, alas, these wordes will goe for no payment, and these excuses will

not

not excuse them, when as the lawe of
god & their owne giltie consciences shal
accuse them in the day of iudgement.
At which time the Lorde will re-
warde them accordinge to their
deedes. Then shall they knowe that
it is some thing to break the lawe and
commaundement of GOD, who saith
thou shalt not committe whozedom,
then shall they know how vile a thing
it is to defile their bodies, which ought
to be houses and temples for the holy
ghost to dwell in.

S. Paule saith, that all other sinnes are
without the bodie, but he that com-
mitteth whozedom sinneth against his
owne bodye, and yet men will haue
it to be no sinne.

If one man robbe another of his goods,
he is straight way punished, and meete
it is he should so bee.

But whozedom is moze then a sim-
ple robberie, for by it men are spoy-
led not onely of their substance, but
also of their honour, honestie, & some-
times of their liues.

If a tenaunt keepe not the coue-

nauntes that are agreed vpon betwixt
himselfe and his Landlord, he shall be
sure to smart for it. But marriage is
a holy leage & couenaunt, and the man
doth promise to the woman and lyke-
wyle the woman to the man that
they wilbe true and faythfull eche
to other, and this promise is made
before God and his Church, and yet
the breakinge of it is thought to be
nothing.

But if men would consider howe they
doe by whoredome transgresse the
lawe of god, vnhallow the temple of god,
& his holy spirit, breake their promise
made in the presens of god, and his an-
gles, make shipwreck of their honesty,
set fire to their own bodies, and bring
distruction to their soules, they would
shunne whoredome more then they
doe.

If these reasons will not perswade
you that whoredome is a horrible
sinne in the sight of God, then call
to mynde what hath bene the ende
of all them in all ages which haue
spent their liues in this filthy vice.
The

The people that liued in the firste age which spente theyr tyme in whozedom, wer sodaynly caught with the vengeaunce of God, and drowened.

Foz the whole vniuersall woꝛlde was overflowed with water foz whozedom.

Gen. 7.

The Sodomites beinge giuen to this vice were consumed with heauenlye fire. We reade that foure and twenty thousand perished foz whozedom, the Judges were hanged vp agaynst the sunne. What happened foz rauishing of Dina the daughter of Iacob, and howe that facte was reuenged the 34. chapter of Gen. dothe playnely declare. Sainct Paule saith that whozomongers and adulterers the Lorde will iudge.

Gen. 19.

Gene. 34.

Heb. 13.

In the reuelation of Iohn we reade that they that keepe the commaundementes of God, shall goe to heauen, and ther raighe eternally with Christ, but whozomongers shalbe shut out, and be cast into y^e lake which flameth with fire and brimstone.

Ap. 22.

C. v.

A. 12

A Sermon preached

Now if god spared not y^e whole world,
if he showered downe fier and brim-
stone from heauen, vpon Sodom and
Gomorrah, if foure and twentye thou-
sand were destroyed and all for whoz-
dome, let vs not thinke that he will
spare this realme of Englande, if
we continue still from one yeare to
another in whozedome, neuer finding
anye time to repent. Wherefore
as many as will liue vp rightly and
walke honestly, must detest & abboze
this vice.

And to the end that we be not defile-
d therewith, we must bannishe
queanes and harlottes and not suffer
them to eate our bzeade, and to lodge
within our gates.

A serpent is a dangerous thinge to
be kept in a mans bosome, and we
cannot dayly keepe companie with
euill persens without great daun-
ger, he that toucheth piche shalbe
defiled.

Wherefore he that will liue vp right-
ly must shunne whozdom & all things
that are prouocations therevnto.

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The third thinge that we must
shunne, is strife and enuyinge, vnder
which two names is comprehended al
thinges that strue against brotherly
loue, and godly peace and quietnes.

For out of al doubt, good agreemēt and
freindshippe amongst men, is as plea-
saunt a thinge vnto God as can bee.

Therefore saith the psalme. Ecce quā
bonum et quam iucundum habitare
fratres in vnum. Beholde howe good
and ioyfull a thinge it is, bzyethne
to dwell together in vnitie, it is like
the dewe that fell downe from heauē
vpon the grounde to giue nourishment
vnto it, and like vnto y oyle that drop-
ped downe from Aarons bearde, so as
the sent of it was shed ouer all his rai-
ment.

Psal 133 .2.

Whereby it plainely appeareth that
god loueth peace and amitie amongst
men, and is well pleased when one
embraceth an other with hartie loue.
S. Paule therefore here doeth exhor-
te vs to loue, and telleth vs that we can
not liue vprightly if wee be readye to
snatch

snatch at one another like cattes and dogges, and to cut one anothers throte. And yet neuerthelesse ther are some so ginen to dissention and quarrelinge, that they care not what mischeife they commit, so that they may satisfie their cruell hartes and lustes of reuenginge.

And whêreas we are commaunded to ouercome euill with goodnes, and if our enemy hunger to feede him, if he thirst to giue him drinke,

Yet are we so farre from performing of it, that at euery litle and small frisle we are readye to goe to the lawe, to drawe out our swordes, and to fyght it out one with an other.

But if we woulde a litle consider, the frutes that springe out of enuie, contention, brawlinge, chidinge, and such like, or if we could now open our eies and loke vpon the warres, that are inflamed thzoughout al chzistendome, the bodie that haue bene slaine, the bloud that hath bene spilt, and the Cities, Townes, and Kingdomes, that haue

haue bene rent and sorne in sunder,
thzough enuie and contencion, it were
ynough to moue vs, to hate and detest
this vice aboue all others. Let vs the
a litle consider the frutes that spring
out of this tree.

First if a man be enuious, or at de-
bate with his neighbour he cannot
eate and drinke in rest, he is alwayes
readie to hurt and harme the partie
whom he ennieth, he reioyseth at his
fall, and pyneth away at his pro-
speritie. Agayne, we see howe diue-
liske men become when they are once
chafed.

For they are then readye in furious
wise, to runne headlonge into destruc-
tion, then they suffer theyr naugh-
ty affections to haue the bydle and
to ouermaster all wyt and reason.

Yea and though they bee neuer so
wyse, yet in theire anger they will
beehaue them selues lyke verue
foles.

For is not hee a verue fole whiche
wyll goe about to make the fyre to
burne

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burne better which is kindled to much
alreadie .

If a man see hys house on fyre he will
crye out straight way for water: but if
he see him selfe set all on fyre with
enuie hee seeketh not to quench it, but
putteth more matter vnto it to make
it to burne the more.

Wherefore Paule doth tell vs that
we cannot please G D D vnlesse we
shake of all ill wyll, and treade all
strife and contention vnder fote .

And here we haue to note, that al-
though he setteth downe strife befoze
enuye, yet in order is enuie first and
the spryng heade as it were from
whence stryfe and contention flow-
eth . What is the cause y one seek-
eth the ouerthrowe of another ?

Marry the enuie and spight that one
beareth towardes a nother .

Sathan enuyinge that good and hap-
pye estate of our fyrst parentes was
neuer contente vntyll he had brought
them out of felicitie into greate mys-
serye .

Gene 3.

Caine

Gene 4 :

Caine enuyng his innocent brother
Abell sought meanes to take awaye
his life, and because there was no bo-
dye to stay him, he brought his wicked
purposse to passe.

The sonnes of Iacob beinge moued
with enuye sold Ioseph, and went a-
bout to destroye him. Saule enuied Da-
uid, and would haue killed him vnles
that G D D had deliuered him out
of his bloody bandes.

Herodias enuied Iohn Baptiste, and Mar. 6:
therfore she sought his death.

For they beinge the childe of the
diuell coulde not abide the childe of
G D D.

Therefore, let vs take heed of enuye
and embrace one another with bro-
therly loue, and let ther be such a band
of friendship amongst vs that we
may be knit & tied together as members
of one bodie, let vs detest drunken-
nesse and wantonnesse with all other
vices, and now at the length after
so many admonitions, threatnings,
and warnynges, learne to walke
honestly

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honestly as in the day, and to do those things that becommeth the true seruantes of **G D D** and disciples of **Christ**.

3. Partes

Last of al, after **y** the Apostle hath exhorted vs to cast away the woꝝkes of darkenes, and put of the old man, he setteth befoꝛe vs a new garment, and wyllleth vs to take no thought foꝛ the flesh, to fulfill the lusses of it.

Wherein fyꝛst we haue to consider howe that the apostle calleth **Christ** a garment.

This similitude of clothinge and allegorie of garmentes is often bled in the holy scriptures

Gene 3.

The garmentes giuen to our first parentes, had these properties, to couer their shame and nakednes, to defende them from cold and weather, and so foꝛth.

Mat. 22.

Euen so **Iesus Christ** is here compared to a garment, and we are wyllled to put him on, bicause he is the wedding garment spoken of in the gospel, whose rightuousnes doth couer our vnrighuousnes, whose innocencie doth

1. Iohn 1.



both hide our filthinesse, whose bloude
both wash away our sins, & by whom
we are defended from death, hell and
euerlasting damnation.

For Christ is the white rayment and
apparell spoke of in the Apoca. which
both hide and cloth our filthy naked-
nesse, that it both not appeare. And he
is y^e apparell which we are commaun-
ded to keepe, least we walke naked,
and men see our filthynes.

He that hath put on this garment,
needeth not to seeke for any other
thing to couer and hyde his sinnes:
and whosoever he be that hath not
put on Christ, is odious and hateful
in the sight of God. And the kinge
which made a marriage for his sonne,
at the last day when as he shall come
to vntoe and see his ghestes, will saye
vnto him, friende wher camest thou
hither not hauing on a wedding gar-
met, and commaunde him to be cast in-
to utter darkenesse.

This garment haue all they put on
which beleue truly and sincerely in
Iesus Christ, which expresse theire

faith by good doing, endeavouring ever
every daye, more and more to res-
ist the lusts and pleasures of the
fleshe.

And truly it is meete and convenient
that we which haue giuen our selues
to Christ in Baptisme, should re-
noue the affections of the fleshe;
and be content to be governed by
his holy and gracious spirite, which
hath shed his most precious bloud
for us.
And very needfull it is to consider
these last wordes, wherein we are
taught to take no thought for the
fleshe, to fulfill the lustes of it. For
Paul doth not say that Satan shall
not tempt vs, and that we shall not
haue those of p[ro]uocations, because
by knowe right well that Satan
and our owne wicked lustes, woulde
be ready every daye to perswade vs,
with that which is evil.
Therefore we must alwaies wa-
re, and fight agaynst them, and take
heed that wee suffer them not to
ouercome vs, and get victory of vs.

And although we bee by nature
so corrupt, and of our selues are so
inclyned to all euill, that we cannot
chuse but sinne daily: yet if we ful-
fill not the lustes of the fleshe, but
styll seeke to tame and keepe them in
order, hee will not impute our sinnes
vnto vs.

True it is that wicked lustes and
sinfull affections, will alwayes dwell
in vs, so longe as we lyue in this
worlde, and therefore it becometh
vs, alwayes to keepe good watch and
warde, and to bee in a readynesse to
fght agaynst them, and in any wise
to take heede that we suffer them not
to haue the maistery ouer vs.

Whereas hee willet vs to take no
thought for the fleshe, hee teacheth vs
nothinge else, but that we shoulde
not lyue after the fleshe.

Other wyse you knowe we are bound
to cloth our bodies, to fede the, and to
make prouisiō not onely for our selues,
but also for our families & neerh byethē

and

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and we must haue some care of them. Therefore he doth not say take no thought to prouide anye thinge for the flesh, labour not, sowe not, reape not, &c. But he saith, take no thought for the flesh to fulfill the lustes of it.

Whereby it appereth that he intreateth not here of the substance of the flesh, but onely of the corruptions thereof, by which we are prone to sinne, and so from God.

We must haue a care, to prouide rayementes for our bodies, but we must not haue a care to cloth them wantonlic, and to prauence by & downe in pride and brauery, we must prouide for our selues meate and drinke, and also for our families, but yet we must eate and drinke soberlie, and doe it in such sort as we ought to doe, otherwise we fulfill the lustes of the flesh. But how is this counsell of Paule folowed at this day: truely nothing at all.

There is no vice, no wickednesse but it is daily committed amongst vs. The great men of the worlde whom
God

God hath blessed with landes, rentes,
 & renewers, swallow up poore men
 in such sort, that it may worthe a
 male both men and Angels, and all
 men of all ages and of all degrees, are
 so poysoned with the venims of cou-
 tounesse, that they seeke by hook and
 crooke to come by lyeing, and it is ap-
 parent, that they preferre fragile and
 paine riches, before the treasure of e-
 ternall lyfe.

Besides this byce of couctounesse,
 whoredome so muche aboundeth that
 all men may easely see, that marriage
 loue decayeth, and whoredoms loue
 increaseth. We are so lassy, that we
 haue forgotte our selues to be mortall
 men.

And it is so bad to see howe we swell
 lyke toades, with the poyson of pryde.
 Agayne, eatinge and drynkinge was
 neuer so much abused, for we make our
 bellies our God, and our kitchens our
 religyon, and so that we bee crammed
 with daintie meates, wee care not
 though our soules perishe and starue
 for honger.

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To bee brieft, men are not ashamed
of sinne, neither doe they care for ho-
nesty. For we lyue and behaue our
selues, as though Christ dyd not sit
Judge in heauen.

Yea, such is the ingratiouse-
nesse of
this tyme, that vnlesse the Lord
shorten these wicked dayes, iniquitie
will haue the vpper hand, and no flesh
shalbe saued, and therefore vnlesse we
repent in tyme, for sake all naughtie
and filthy pieces, and hereafter walke
honestly as in the day, we shall feele
and tast of iudgement without mercy,
and after this lyfe be cast into the fyre
of dampnation, from the which place
of torment almighty God, for

his sonne Christ sake defend
vs all, to whom with the
holy ghost be all prayse,
honor, and glory,
worlde with
out ende
Amen.

FINIS.

